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Farewell, "*Bravest of the brave....*"



**Rosine
de Bounevialle
1916 -1999**

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Dear Friend,

it is with the *deepest regret* that I have to inform you that Miss Rosine Maria de Bounevialle, passed away on Christmas Day of 1999.

Rosine is to be buried in the grounds of her *beloved* Forest House on Sunday the 9th of January, following a Requiem Mass to be celebrated by Fr. M. Crowdy.

Could those wishing to attend, please inform myself at Forest House on **01730 892 109** at your earliest convenience, so we can make suitable arrangements for accommodation, parking etc.

Phone calls have already been received from around the world, from Russia to the USA, from people expressing their love and affection for Rosine. We know you will want to attend this most important occasion to pay tribute to the life and work of Rosine, a fighter to the last.

You should please try to be at Forest House for no later than 1pm. The Requiem Mass should start at 2pm. The burial will be followed by a buffet.

Rosine wished that flowers should *not* be brought, but rather that her life work be remembered via donations to the *AK Chesterton Trust* at Forest House.

Colin Todd.

**"To Rosine,
Bravest of the brave & dearest of
friends...."**

A.K. Chesterton, Oct. '67.

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**From the sermon given by Fr. Michael
Crowdy at Forest House, during the
funeral Mass of Rosine de Bounevialle, on
Sunday 9th, January, 2000.**

"Many of you are Catholics: many are not, but will, all the same, have some respect for the Catholic religion because it was Rosine's. But even you Catholics may find the immemorial Catholic funeral rite, which I am using, unfamiliar. Because the Catholic Church has been, as Rosine would say, shooting itself in the foot by the attitudes it has been adopting, and, most obviously, by changing her ancient rites - which go back far beyond anyone's memory - with the professed intention of making them easier to understand, or more acceptable to Protestants and others.

But the result has only been an increasing indifference to religion altogether.

Rosine knew where the basic fault lay. It was in the spirit of *compromise*, which is deadly where questions of

principle are involved: as they definitely are in *religion*, and even in the deeper levels of *politics*, in the underlying beliefs.

Rosine would have learnt that from her long association with that great radical patriot, A.K. Chesterton. When he died, in 1973, Rosine took on his periodical *Candour* and kept it going until her own death.

She wrote on current affairs, or historical matters that seemed relevant, with a force that allowed no one to mistake her meaning, but with a style and humour that drew the reader along. She had read much, and would constantly bring out examples relevant to the present, from her well-stored memory.

Her high-spirited youthful adventures in A.K.C's "League of Empire Loyalists" gave her some good stories! In those days, their aim was mainly to stage demonstrations to jolt the complacency of rank-and-file Conservatives and wake them up to the threat to the Empire posed by the ambitions of the top international bankers and financiers.

We have not time now, even if I had the capacity, to go through the evolution of Rosine's ideas; so I will cut it short and say that, seeing the impossibility of rousing public opinion in a direction

desired by the Money Power, who, ultimately, control the Press, Rosine increasingly felt the need to hang on to such *fundamental* truths as were available. And these were religious, for the task of religion is to explain God, and Man.

She had been brought up in the Catholic tradition, which did lay claim to be based on fundamental truths. But

she saw that something had gone badly wrong in the Catholic Church at the time of the 2nd Vatican Council (1963-1965).

She began to realise that the Catholic Church itself had been infiltrated, at a high level, by men who by nature schemers, politicians with ambitions, and not at all lovers of truth....

So she gave her full support to those few clergy and laity who realised what was happening, and decided at all cost to remain faithful to the Church's long-established principles, and to the rites of worship connected with them.

And she decided that when she came to die, she would be buried in her own property - which had been her parents' - which she had saved for posterity by making it over to a Trust for the propagating, study, etc., of the Catholic religion, by a younger generation animated by the same spirit of radical honesty as was A.K. Chesterton.

Rosine wanted a very simple funeral, giving precise instructions, which those closest to her have done their best to comply with. I am reminded here of that great preacher, Fr. Vincent McNabb, the one who used to go every Sunday to preach at Hyde Park Corner, and walk back again, one of the generation of Belloc and G.K. Chesterton: he looked forward to being buried in a coffin of the cheapest unvarnished wood, and pushed to the grave on a farm cart if transport was necessary.

That was Rosine's attitude. Make it simple. Not from a spirit of parsimony; she was a spontaneously generous character, as all her friends know. Only, she did not see any need to pay large sums to those already well provided for, when all her available funds were required for necessary or deserving needs.

Someone competent should write a book on Rosine; or perhaps several of you could write your own memories, which could be put together. I hope so, for Rosine de Bouneville was truly a unique character, a one-off; and we do not want her forgotten as her friends pass away.

* * * *

So we turn to continue the Mass.

How can we sum up its meaning?

I will tell you the key to it: our belief in Purgatory.

The Catholic Church teaches that life after death is divided between Heaven, Hell, and Purgatory.

Protestants officially rejected the idea of purgatory: but many protestants hold to it, because it seems so obviously necessary. Without it, all the dead would have to go at once to the prescence of God in Heaven, if they are too good to go to Hell. But, when we look at ourselves, are we really ready for the unveiled presence of the Eternal, absolutely pure, true and perfect God? To say that we are would show either a lot of conceit or an inadequate conception of what God is. Isn't it reasonable to say that very many people need time to make up for sins that, even if forgiven, have not been made up for; time to prepare themselves for the prescence of Him of whom they have perhaps not thought much about.... The Saints tell us that the chief suffering of purgatory comes from the increasing longing to be with God. So it is a good act to offer for the dead the Sacrifice of Christ, which is what we offer in the Mass: and it is a good act to offer this, independently of whether one goes to Communion or not....

(Concluding with a brief reminder regarding Communion).



Above: Fr. Crowdy leads the funeral procession, after Mass, towards Rosine's final resting place in the grounds of Forest House. Sunday, January 9th.

Below: Always smiling on us. Rosine at Forest House 1997.



1215 and All That....

In the early summer of 1215 a party of barons from the northern and eastern shires of England rose in revolt against King John. Their grievances were of long standing; John's wars, fought to retain and then to recover the continental possessions of the house of Plantagenet, had been a constant drain on the wealth of the country, and his methods of raising the revenue he needed caused bitter resentment. The fines and dues payable under feudal tenure were set at arbitrary and extortionate rates; men were imprisoned, their lands seized and pillaged, for failure to pay.

The barons who had suffered most were determined to secure themselves against future infringements of their 'liberties' - their right to enjoy their lands and property without arbitrary interference. They wanted a pledge that John would be powerless to break, and they were prepared to go to war to secure it.

In January 1215, John was at the Temple in London when a group of the northern barons presented themselves in arms, and demanded the grant of a charter confirming the ancient 'liberties' of the realm. John temporised, putting off an answer until a meeting to be held at Northampton at the end of April. The barons came to the meeting prepared for war, and when John failed to appear they renounced their fealty and homage.

Thereafter events moved quickly. On 17 May the barons, with the connivance of some of the citizens, seized the city of London; with the rebels holding his capital and the Exchequer, John could no longer rely on tactics of delay and evasion.

The Archbishop of Canterbury, Stephen Langton, who acted as intermediary in the subsequent negotiations, used his influence to press for a settlement, and John capitulated. The rebels were by this time encamped at Staines, while the King and his supporters were in the royal castle of Windsor. Half way between, 'in the meadow which is called Runnymede', the two parties met on 15 June and John made a formal grant of the 'liberties' which he had conceded. Copies of Magna Carta were prepared for distribution, and the barons renewed their homage.

With the issue of Magna Carta at Runnymede the demands of a few for the redress of personal grievances, and for a vaguely-worded promise of protection from further injustices, were transformed into a charter of exact and detailed rights; a document which formulated the aspirations of the best men of the period so effectively that generation after generation sought the guarantee of their own rights through the reaffirmation of its principal provisions.

Very few of the nationalists that one talks to have ever had the opportunity to read and understand Magna Carta, least of all at school. As the things we cherish are ridiculed and destroyed by the alien clique temporarily occupying the 'thrones of the mighty' it is timely to remind ourselves just what Magna Carta was, and is.

MAGNA CARTA

(1914 Translation from the Latin text by W. S. McKechnie)



John, by the grace of God, king of England, lord of Ireland, duke of Normandy and Aquitaine, and count of Anjou, to the archbishops, bishops, abbots, earls, barons, justiciars, foresters, sheriffs, stewards, servants, and to all his bailiffs and liege subjects, greeting. Know that, having regard to God and for the salvation of the soul, and those of all our ancestors and heirs, and unto the honour of God and the advancement of holy Church, and for the reform of our realm by advice of our venerable fathers, Stephen, archbishop of Canterbury, primate of all England and cardinal of the holy Roman Church, Henry, archbishop of Dublin, William of London, Peter of Winchester, Jocelyn of Bath and Glastonbury, Hugh of Lincoln, Walter of Worcester, William of Coventry, Benedict of Rochester, bishops; of master Pandulf, subdeacon and member of the household of our lord the Pope, of brother Aymeric (master of the Knights of the Temple in England), and of the illustrious men William Marshal, earl of Pembroke, William, earl of Salisbury, William, earl Warrenne, William, earl of Arundel, Alan of Galloway (constable of Scotland), Waren Fitz Gerald, Hubert de Burgh (seneschal of Poitou), Peter Fitz Herbert, Hugh de Neville, Matthew Fitz Herbert,

Thomas Basset, Alan Basset, Philip d'Aubigny, Robert of Roppesley, John Marshal, John Fitz Hugh, and others, our liegemen.

In the first place we have granted to God, and by this our present charter confirmed for us and our heirs for ever that the English church shall be free, and shall have her rights entire, and her liberties inviolate; and we will that it be thus observed; which is apparent from this that the freedom of elections, which is reckoned most important and very essential to the English church, we, of our pure and unconstrained will, did grant, and did by our charter confirm and did obtain the ratification of the same from our lord, Pope Innocent III, before the quarrel arose between us and our barons: and this we will observe, and our will is that it be observed in good faith by our heirs for ever. We have also granted to all freemen of our kingdom, for us and our heirs forever, all the underwritten liberties, to be had and held by them and their heirs, of us and our heirs forever.

If any of our earls or barons, or others holding us in chief by military service shall have died, and at the time of his death his heir shall be full of age and owe "relief" he shall have his inheritance on payment of the ancient relief, namely the heir or heirs of an earl, £100 for a whole earl's barony; the heir or heirs of a baron, £100 for a whole barony; the heir or heirs of a knight, 100s. at most for a whole knight's fee; and whoever owes less let him give less, according to the ancient custom of fiefs. If, however, the heir of any one of the aforesaid has been under age and in wardship, let him have his inheritance without relief and without fine when he comes of age.

The guardian of the land of an heir who is thus under age, shall take from the land of the heir nothing but reasonable produce, reasonable customs, and reasonable services, and that without destruction or waste of men or goods; and if we have committed the wardship of the lands of any such minor to the sheriff, or to any other who is responsible to us for its issues, and he has made destruction or waste of what he holds in wardship, we will take of him amends, and the land shall be committed to two lawful and discreet men of that fee, who shall be responsible for the issues to us or to him to whom we shall assign them; and if we have given or sold the wardship of any such land to anyone and he has therein made destruction or waste, he shall lose that wardship, and it shall be transferred to two lawful and discreet men of that fief, who shall be responsible to us in like manner as aforesaid.

The guardian, moreover, so long as he has the wardship of the land, shall keep up the houses, parks, fishponds, stanks, mills, and other things pertaining to the land, out of the issues of the same land; and he shall restore to the heir, when he has come to full age, all his land, stocked with ploughs and wainage, according as the season of husbandry shall require, and the issues of the land can reasonably bear.

Heirs shall be married without disparagement, yet so that before the marriage takes place the nearest in blood to that heir shall have notice.

A widow, after the death of her husband, shall forthwith and without difficulty have her marriage portion and inheritance; nor shall she give anything for her dower, or for her marriage portion, or for the inheritance which her husband and she held on the day of the death of that husband; and she may remain in the house of her husband

for forty days after his death, within which time her dower shall be assigned to her.

No widow shall be compelled to marry, so long as she prefers to live without a husband; provided always that she gives security not to marry without our consent, if she holds of us, or without the consent of the lord of whom she holds, if she holds of another.

Neither we nor our bailiffs shall seize any land or rent for any debt, so long as the chattels of the debtor are sufficient to repay the debt; nor shall the sureties of the debtor be distrained so long as the principal debtor is able to satisfy the debt; and if the principal debtor shall fail to pay the debt, having nothing wherewith to pay it, the sureties shall answer for the debt; and let them have the lands and rents of the debtor, if they desire them, until they are indemnified for the debt which they have paid for him, unless the principal debtor can show proof that he is discharged thereof as against the said sureties.

If one who has borrowed from the Jews any sum, great or small, die before that loan be repaid, the debt shall not bear interest while the heir is under age, of whomsoever he may hold; and if the debt fall into our hands, we will not take anything except the principal sum contained in the bond.

And if anyone die indebted to the Jews, his wife shall have her dower and pay nothing of that debt; and if any children of the deceased are left under age, necessities shall be provided for them in keeping with the holding of the deceased; and out of the residue the debt shall be paid, reserving, however, service due to feudal lords; in like manner let it be done touching debts due to others than Jews.

No scutage nor aid shall be imposed on our kingdom, unless by common counsel of our kingdom, except for ransoming our person, for making our eldest son a knight, and for once marrying our eldest daughter; and for these there shall not be levied more than a reasonable aid. In like manner it shall be done concerning aids from the city of London.

And the city of London shall have all its ancient liberties and free customs, as well by land as by water; furthermore, we decree and grant that all other cities, boroughs, towns, and ports shall have all their liberties and free customs.

And for obtaining the common counsel of the kingdom anent the assessing of an aid (except in the three cases aforesaid) or of a scutage, we will cause to be summoned the archbishops, bishops, abbots, earls, and greater barons, severally by our letters; and we will moreover cause to be summoned generally, through our sheriffs and bailiffs, all others who hold of us in chief, for a fixed date, namely after the expiry of at least forty days, and at a fixed place; and in all letters of such summons we will specify the reason of the summons. And when the summons has thus been made, the business shall proceed on the day appointed, according to the counsel of such as are present, although not all who were summoned have come.

We will not for the future grant to any one licence to take an aid from his own free tenants, except to ransom his body, to make his eldest son a knight, and once to marry his eldest daughter; and on each of these occasions there shall be levied only a reasonable aid. No one shall be distrained for performance of greater service for a knight's fee, or for any other free tenement, than is due therefrom.

Common pleas shall not follow our court, but shall be held in some fixed place.

Inquests of *novel disseisin*, of *mort d'ancestor*, and of *darrein presentment*, shall not be held elsewhere than in their own county-courts, and that in manner following. - We, or, if we should be out of the realm, our chief justiciar, will send two justiciars through every county four times a year, who shall, along with four knights of the county chosen by the county, hold the said assizes in the county court, on the day and in the place of meeting of that court. And if any of the said assizes cannot be taken on the day of the county court, let there remain of the knights and freeholders, who were present at the county court on that day, as many as may be required for the efficient making of judgements, according as the business be more or less.

A freeman shall not be amerced for a slight offence, except in accordance with the degree of the offence; and for a grave offence he shall be amerced in accordance with the gravity of the offence, yet saving always his livelihood; and a merchant in the same way, saving his merchandise; and a villein shall be amerced in the same way, saving his wainage - if they have fallen into our mercy: and none of the aforesaid ameracements shall be imposed except by the oath of honest men of the neighbourhood.

Earls and barons shall not be amerced except through their peers, and only in accordance with the degree of the offence.

A clerk shall not be amerced in respect of his lay holding except after the manner of the others aforesaid; further, he shall not be amerced in accordance with the extent of his ecclesiastical benefice.

No village or individual shall be compelled to make bridges at river banks, except those who from old were legally bound to do so.

No sheriff, constable, coroners, or others of our bailiffs, shall hold pleas of our Crown.

All counties, hundreds, wapentakes, and trithings (except our demesne manors) shall remain at the old rents, and without any additional payment.

If any one holding of us a lay fief shall die, and our sheriff or bailiff shall exhibit our letters patent of summons for a debt which the deceased owed to us, it shall be lawful for our sheriff or bailiff to attach and catalogue chattels of the deceased, found upon the lay fief, to the value of that debt, at the sight of law-worthy men, provided always that nothing whatever be thence removed until the debt which is evident shall be fully paid to us; and the residue shall be left to the executors to fulfil the will of the deceased; and if there be nothing due from him to us, all the chattels shall go to the deceased, saving to his wife and children their reasonable shares.

If any freeman shall die intestate, his chattels shall be distributed by the hands of his nearest kinsfolk and friends, under supervision of the church, saving to every one of the debts which the deceased owed to him.

No constable or other bailiff of ours shall take corn or other provisions from any one without immediately tendering money therefor, unless he can have postponement thereof by permission of the seller.

No constable shall compel any knight to give money in lieu of castleward, when he is willing to perform it in his own person, or (if he himself cannot do it from any reasonable cause) then by another responsible man. Further,

if we have led or sent him upon military service, he shall be relieved from guard in proportion to the time during which he has been on service because of us.

No sheriff or bailiff of ours, or other person, shall take the horses or carts of any freeman for transport duty, against the will of the said freeman.

Neither we nor our bailiffs shall take, for our castles or for any other work of ours, wood which is not ours, against the will of the owner of that wood.

All fish-weirs for the future shall be removed altogether from Thames and Medway, and throughout all England, except upon the sea shore.

The writ which is called *praecipe* shall not for the future be issued to anyone regarding any tenement whereby a freeman may lose his court.

Let there be one measure of wine throughout our whole realm; and one measure of ale; and one measure of corn, to wit, "the London quarter"; and one width of cloth (whether dyed, or russet, or "halberget"), to wit, two ells within the selvages; of weights also let it be as of measures.

Nothing in future shall be given or taken for a writ of inquisition of life or limbs, freely it shall be granted, and never denied. If anyone holds of us by fee-farm, by socage, or by burgage, and holds also land of another lord by knight's service, we will not (by reason of that fee-farm, socage, or burgage,) have the wardship of the heir, or of such land of his as is of the fief of that other; nor shall we have wardship of that fee-farm, socage, or burgage, unless such fee-farm owes knight's service. We will not by reason of any small serjeanty which anyone may hold of us by the service of rendering to us knives, arrows, or the like, have wardship of his heir or of the land which he holds of another lord by knight's service.

No bailiff for the future shall, upon his own unsupported complaint, put anyone on trial, without credible witnesses brought for this purpose.

No freeman shall be taken or imprisoned or disseised or outlawed or exiled or in any way destroyed, nor will we go upon him nor send upon him, except by the lawful judgment of his peers or by the law of the land.

To no one will we sell, to no one will we refuse or delay, right or justice.

All merchants shall have safe and secure exit from England, and entry to England, with the right to tarry there and to move about as well by land as by water, for buying and selling by the ancient and right customs, quit from all evil tolls, except (in time of war) such merchants as are of the land at war with us. And if such are found in our land at the beginning of the war, they shall be detained, without injury to their bodies or goods, until information be received by us, or by our chief justiciar, how the merchants of our land found in the land at war with us are treated; and if our men are safe there, the others shall be safe in our land.

It shall be lawful for any one (excepting always those imprisoned or outlawed in accordance with the law of the kingdom, and natives of any country at war with us, and merchants, who shall be treated as above provided) to leave our kingdom and to return, safe and secure by land and water, except for a short period in time of war, on grounds of public policy - reserving always the allegiance due to us.

If anyone holding of some escheat (such as the honour of Wallingford, Nottingham, Boulogne, Lancaster, or of other escheats which are in our hands and are baronies) shall die, his heir shall give no other relief, and perform no

other service to us than he would have done to the baron, if that barony had been in the baron's hand; and we shall hold it in the same manner in which the baron held it.

Men who dwell without the forest need not henceforth come before our justiciars of the forest upon a general summons, except those who are impleaded, or who have become sureties for any person or persons attached for forest offences.

We will appoint as justices, constables, sheriffs or bailiffs only such as know the law of the realm and mean to observe it well.

All barons who have founded abbeys, concerning which they hold charters from the kings of England, or of which they have long-continued possession, shall have the wardship of them, when vacant, as they ought to have.

All forests that have been made such in our time shall forthwith be disafforested; and a similar course shall be followed with regard to river-banks that have been enclosed by us in our time.

All evil customs connected with forests and warrens, foresters and warreners, sheriffs and their officers, river-banks and their wardens, shall immediately be inquired into in each county by twelve sworn knights of the same county chosen by the honest men of the same county, and shall, within forty days of the said inquest, be utterly abolished, so as never to be restored, provided always that we previously have intimation thereof, or our justiciar, if we should not be in England.

We will immediately restore all hostages and charters delivered to us by Englishmen, as sureties of the peace or of faithful service.

We will entirely remove from their bailiwicks, the relations of Gerard of Athee (so that in future they shall have no bailiwick in England): namely, Engelard of Cigogne, Peter, Guy, and Andrew of Chanceaux, Guy of Cigogne, Geoffrey of Martigny with his brothers, Philip Mark with his brothers and his nephew Geoffrey, and the whole brood of the same.

As soon as peace is restored, we will banish from the kingdom all foreign-born knights, cross-bowmen, serjeants, and mercenary soldiers, who have come with horses and arms to the kingdom's hurt.

If any one has been dispossessed or removed by us, without the legal judgement of his peers, from his lands, castles, franchises, or from his right, we will immediately restore them to him; and if a dispute arise over this, then let it be decided by the five-and-twenty barons of whom mention is made below in the clause for securing the peace. Moreover, for all those possessions, from which any one has, without the lawful judgment of his peers, been disseised or removed, by our father, King Henry, or by our brother, King Richard, and which we retain in our hand (or which are possessed by others, to whom we are bound to warrant them) we shall have respite until the usual term of crusaders; excepting those things about which a plea has been raised, or an inquest made by our order, before our taking of the cross; but as soon as we return from our expedition (or if perchance we desist from the expedition) we will immediately grant full justice therein. We shall have, moreover, the same repite and in the same manner in rendering justice concerning the disafforestation or retention of those forests which Henry our father and Richard our brother afforested, and concerning the wardship of lands which are of the fief of another

(namely, such wardships as we have hitherto had by reason of a fief which anyone held of us by knight's service), and concerning abbeys founded on other fiefs than our own, in which the lord of the fee claims to have right; and when we have returned, or if we desist from our expedition, we will immediately grant full justice to all who complain of such things.

No one shall be arrested or imprisoned upon the appeal of a woman, for the death of any other than her husband.

All fines made with us unjustly and against the law of the land, and all amercements imposed unjustly and against the law of the land, shall be entirely remitted, or else it shall be done concerning them according to the decision of the five-and-twenty barons of whom mention is made below in the clause for securing the peace, or according to the judgment of the majority of the same, along with the aforesaid Stephen, archbishop of Canterbury, if he can be present, and such others as he may wish to bring with him for this purpose, and if he cannot be present the business shall nevertheless proceed without him, provided always that if one or more of the aforesaid five-and-twenty barons are in a similar suit, they shall be removed as far as concerns this particular judgment, others being substituted in their places after having been selected by the rest of the same five-and-twenty for this purpose only, and after having been sworn.

If we have disseised or removed Welshmen from lands or liberties, or other things, without the legal judgment of their peers in England or in Wales, they shall be immediately restored to them; and if a dispute arise over this, then let it be decided in the marches by the judgment of their peers; for tenements in England according to the law of England, for tenements in Wales according to the law of Wales, and for tenements in the marches according to the law of the marches, Welshmen shall do the same to us and ours.

Further, for all those possessions from which any Welshmen has, without the lawful judgment of his peers, been disseised by King Henry our father, or King Richard our brother, and which we retain in our hand (or which are possessed by others, to whom we are bound to warrant them) we shall have respite until the usual term of crusaders; excepting those things about which a plea has been raised or an inquest made by our order before we took the cross; but as soon as we return, (or if perchance we desist from our expedition), we will immediately grant full justice in accordance with the laws of the Welsh and in relation to the aforesaid regions.

We will immediately give up the son of Llywelyn and all the hostages of Wales, and the charters delivered to us as security for the peace.

We will do towards Alexander, King of Scots, concerning the return of his sisters and his hostages, and concerning his franchises, and his right, in the same manner as we shall do towards our other barons of England, unless it ought to be otherwise according to the charters which we hold from William his father, formerly King of Scots; and this shall be according to the judgment of his peers in our court.

Moreover, all these aforesaid customs and liberties, the observance of which we have granted in our kingdom as far as pertains to us towards our men, shall be observed by

all of our kingdom, as well clergy as laymen, as far as pertains to them towards their men.

Since, moreover, for God and the amendment of our kingdom and for the better allaying of the quarrel that has arisen between us and our barons, we have granted all these concessions, desirous that they should enjoy them in complete and firm endurance forever, we give and grant to them the under-written security, namely, that the barons choose five-and-twenty barons of the kingdom, whomsoever they will, who shall be bound with all their might, to observe and hold, and cause to be observed, the peace and liberties we have granted and confirmed to them by this our present Charter, so that if we, or our justiciar, or our bailiffs or any one of our officers, shall in anything be at fault toward anyone, or shall have broken any one of the articles of the peace or of this security, and the offence be notified to four barons of the foresaid five-and-twenty, the said four barons shall repair to us (or our justiciar, if we are out of the realm) and, laying the transgression before us, petition to have that transgression redressed without delay. And if we shall not have corrected the transgression (or, in the event of our being out of the realm, if our justiciar shall not have corrected it) within forty days, reckoning from the time it has been intimated to us (or to our justiciar, if we should be out of the realm, the four barons aforesaid shall refer that matter to the rest of the five-and twenty barons, and those five-and-twenty barons shall, together with the community of the whole land, distrain and distress us in all possible ways, namely, by seizing our castles, lands, possessions, and in any other way they can, until redress has been obtained as they deem fit, saving harmless our own person, and the persons of our queen and children; and when redress has been obtained, they shall resume their old relations towards us. And let whoever in the country desires it, swear to obey the orders of the said five-and-twenty barons for the execution of all the aforesaid matters, and along with them, to molest us to the utmost of his power; and we publicly and freely grant leave to everyone who wishes to swear, and we shall never forbid anyone to swear. All those, moreover, in the land who of themselves and of their own accord are unwilling to swear to the twenty-five to help them in constraining and molesting us, we shall by our command compel the same to swear to the effect foresaid. And if any one of the five-and-twenty barons shall have died or departed from the land, or be incapacitated in any other manner which would prevent the foresaid provisions being carried out, those of the said twenty-five barons who are left shall choose another in his place according to their own judgment, and he shall be sworn in the same way as the others. Further, in all matters, the execution of which is intrusted to these twenty-five barons, if perchance these twenty-five are present and disagree about anything, or if some of them, after being summoned, are unwilling or unable to be present, that which the majority of those present ordain or command shall be held as fixed and established, exactly as if the whole twenty-five had concurred in this; and the said twenty-five shall swear that they will faithfully observe all that is aforesaid, and cause it to be observed with all their might. And we shall procure nothing from anyone, directly or indirectly, whereby any part of these concessions and liberties might be revoked or diminished; and if any such thing has been procured, let it be void and null, and we shall never use it personally or by another.

And all the ill-will, hatreds and bitterness that have arisen between us and our men, clergy and lay, from the date of the quarrel, we have completely remitted and pardoned to everyone. Moreover, all trespasses occasioned by the said quarrel, from Easter in the sixteenth year of our reign till the restoration of peace, we have fully remitted to all, both clergy and laymen, and completely forgiven, as far as it pertains to us. And, on this head, we have caused to be made for them letters testimonial patent of the lord Stephen, archbishop of Canterbury, of the bishops aforesaid, and of Master Pandulf as touching this security and the concessions aforesaid.

Wherefore it is our will, and we firmly enjoin, that the English Church be free, and that the men in our kingdom have and hold all the aforesaid liberties, rights, and concessions, well and peaceably, freely and quietly, fully and wholly, for themselves and their heirs, of us and our heirs, in all respects and in all places forever, as is aforesaid. An oath, moreover, has been taken, as well on our part as on the part of the barons, that all these conditions aforesaid shall be kept in good faith and without evil intent. Given under our hand - the above-named and many others being witnesses - in the meadow which is called Runnymede, between Windsor and Staines, on the fifteenth day of June, in the seventeenth year of our reign.

* * * * *



King John's Seal.

Chestnuts From Chesterton.

THE TRUTH ABOUT ST. GEORGE.

I mentioned lately on this page a neglected class of falsehoods that may be called the fables of the sceptics. They are popular legends that got themselves believed, simply because they were directed against believers. Mr. St John Ervine, in his innocence, fell publicly into one of these pits dug for the unwary, only the other day. In an article on "*England*", he repeated the absurd fable of Gibbon that a fraudulent contractor whose name happened to be George, and who was by religion an Arian, was identical with St. George the Martyr, who has become the patron of chivalry and of the English Nation. The notion is rather less sensible than supposing that the hero glorified by the Jews as Judas Maccabaeus was nobody more reputable than Judas Iscariot. To say the least, it would be as reasonable to play this trick about St. Jude as about St. George. Not very much is known about the real St. George; nor, for that matter, about the real St. Jude. We might say that nothing is known about them except that they were both ready to die for their religion, which some are so romantic as to regard as an indication of character. But everybody knows that the Twelve Apostles, after the Crucifixion, would be likely to know the difference between Jude and Judas. And everybody knows, or ought to know, that the Church, in the thick of the Arian quarrel, would be likely to know the difference between an Arian heretic and an orthodox martyr. Even those who think, in their broad-minded way, that the Early Church would have a natural taste for swindlers would be the first to admit that it would not be likely to have a natural taste for schismatics.

But in any case, as a matter of fact, those who have taken the trouble to trace Gibbon's famous fancy to its origins (for it cannot be called its authority) have been amazed at the impudence of the great historian in taking such an assertion from so late and trivial and utterly irresponsible a source. His motive, of course, was simple and characteristic enough. He thought that the passing mention of this tenth-rate rumour might slightly damage Christianity, which he hated, and chivalry, which he hated still more. Indeed, he disliked every form of enthusiasm, apparently including romantic love and the French Revolution; but the cold hatred which was his only passion was generally more cunning than it was in this clumsy fabrication about St. George. If he had simply said that St. George the Martyr is so dim and doubtful a figure that he may very well have been a myth, he would have been talking some sort of sense, from his own secular point of view; and it might have been possible to defend that view. In one sense, doubtless, St. George is a myth. St. George in medieval armour, running a lance through a highly medieval dragon, is what some call a myth; and a very glorious and magnificent myth, too. I cannot see how there can be any proof that the Roman soldier recorded as being martyred by Diocletian was a myth. There must have been any number of Roman soldiers martyred in that manner; and why not a soldier named George? But, however this may be, what Gibbon wrote and Mr. St John Ervine repeated, is all nonsense. As I have said of the other parallels, it is very much as if somebody were to say quite wantonly, out of the air, that the person called Simon Magnus can only have been Simon Peter.

Mr. St John Ervine adds the rather curious remark that George was a fraudulent contractor, but that "*we*" in England turned him into a gentleman. The remark has a rather bitter irony which Mr. Ervine does not intend. Those acquainted with our Parliament, our politicians, our sale of peerages, and the rest, will recognise the meaning only too well. It is indeed not uncommon for England to take a fraudulent contractor and turn him into a gentleman. But I have my doubts about the value of that kind of gentleman; and I am very much puzzled about why Mr. St John Ervine, of all people, should be so proud of the process, however we interpret it. I confess I had always been under the impression that Mr. St John Ervine was an Irishman. In some of his works on Ireland he seems to have been under the same impression himself. If he is an Irishman paying a generous compliment to England, I would desire to accept it with all possible gratitude and grace. But I cannot accept it, and he would hardly wish me to accept it, at the expense of historical truth. And it is really quite unhistorical to suggest that it was the English who turned St. George into a gentleman, even supposing that he was not originally something rather better than a gentleman. St. George became in the Middle Ages the patron saint of knights, and in that sense a gentleman. It was when he was already, I imagine, the patron saint of knights that certain medieval kings, who talked in French though they ruled in England, put their kingdom under the special protection of the patron of chivalry. The very glorious part played by English knights in the Crusades and other medieval conflicts naturally made the patronage not only popular, but more and more national. "*We*" have certainly every right to be proud of the way in which our own patriotism developed the cult of St. George. But I fancy that Berengaria of Navarre, let us say, would have been rather surprised if Richard Coeur de Lion had told her (in French) that St. George was now a gentleman, because gentlemen were only manufactured in England.

I think that the point is worth a gentle protest, because, as I wrote here recently, there seems to be a real danger that the World War, so far from ending in a World State, may end in some of the nations becoming even more narrow and insular than they were before. Now I know no better symbol of the true national divisions, as distinct from the blind and

barbarous national divisions, than the old tradition of patron saints and of the *Seven Champions** of Christendom. It seems to me that there is all the difference between a difference of nations with different patron saints and a mere difference of tribes with different gods or demons. The cult of St. George was not the same as the cult of St. Denis; there might be, and there often was, a quarrel between the followers of St. George and the followers of St. Denis. But neither of them thought there was a quarrel between St. Denis and St. George. Neither of them thought that, at the back of everything there was a real cleavage among the sacred powers helping humanity, a crack in the sky. Both of them thought that there was ultimately a common basis and a common court of appeal. Now that, I imagine, quite apart from theology, is what most sane and generous people would like to see in the international relations of today. Only a very perverse school of prigs really wish to get rid of the emotion of patriotism. But only a very vulgar and dangerous school of Jingoists want to have the sort of national isolation which imagines that noble or normal ideas, like that of chivalry, can only be produced within their own borders. The ideal we really need today is exactly that presented in the legend of the Seven Champions; the knights are different, their stories are different, their characters are different, even their faults and failures are different; but they are all, or ought to be, fighting on the same side. I am at least as much devoted to England as Mr. St John Ervine can be; but I think he will understand why I deprecate the suggestion that the patron of chivalry was only a foreign swindler until he became an Englishman. While we all commend the nations to God, I am very willing to commend myself to St. George; and Mr Ervine too, if he likes. Whether he will allow me to commend him to St. Patrick is perhaps too delicate a query.

G.K.C.
May 4th 1929.

- The Seven Champions were the national patron saints of England, Scotland, Wales, Ireland, Italy, France and Spain, according to medieval legend. They are, respectively, George, Andrew, David, Patrick, Anthony, Denis and James.

Where Now for CANDOUR ?

My name is Colin Todd. I am 38. I first became aware of *Candour* when I was 13 or 14 and making my first contacts with the nationalist movement. As always there was confusion. The National Front, the National Party, the British Movement, et al; A lot to take in when you are young and searching for answers and possible solutions to our problems. Still, I read voraciously, joined groups and subscribed to journals. Many came and went. Most lasting months or a few issues.

At sixteen I joined the Royal Navy. I still kept contact with the nationalist scene as far as was possible. The one constant through these formative years was *Candour*. How I looked forward to receiving the (then small format) latest *Candour* no matter where I was. I joined the *British Resistance* run from a Forest House Box No. I was openly nationalist in the RN. It caused me no problems I am aware of but most likely did draw attention in certain quarters. (Remember that when I signed up, in Feb. 1979, all I had to sign under the Official Secrets Act was a declaration that I had never been a member of a communist organisation, by the time I left late in 1984 that had been changed for new recruits to 'a member of a communist or fascist organisation'.)

For a year I was on minesweepers and based at, the now closed, HMS Vernon, Portsmouth. How much I regret that I never in that time thought to get off the Pompey/Waterloo train at Liss, one of the stops, and called in at Forest House. I would have met Miss. Rosine de Bouneville almost ten years earlier than I did. I finally did get to meet Rosine at Forest House about 1989. It was a brief

visit and I was in the background standing by the open fire in the study while others, mostly Rosine naturally (!) talked. In later years Rosine was fond of telling me that she had 'marked me out at that moment'.

I tried after my fashion to look after Rosine these last, too few, years. Together we put together the most recent 30+ issues. She liked them. They were uncompromising. Sadly our publishing schedule became more erratic than ever before. Hindsight is a curse. I must have been the last person to realise how frail Rosine was becoming. Friends who had known her for many many years on visiting would ask "is Rosine alright Colin?", "is she eating properly?". Now, looking back on the last photographs of Rosine taken I can see what others did at the time. Rosine seemed to be fading away.

So, the end of another chapter. Where does all of this leave *Candour*? *Candour* will continue. I think we have a lot to contribute. There is a St. George flag fluttering over a grave in the grounds at Forest House that should remind us it is so.

First priority is to get *Candour* on to a regular monthly schedule. I will run a subscription as being 12 straight issues sent without regard to the dates on the covers. For the present the subscription rates will be unchanged. I am having some difficulty understanding Rosine's filing system as well as trying to read all of her writing! So please send me corrections to any errors with your name or postcode, etc.

Constructive criticism is always welcome as are articles, cuttings, opinions and so forth. Donations to the *A.K. Chesterton Trust* are always needed. I look forward to working with you.

Rosine Maria de Bouneville. 1916 - 1999. Pray for her.....

Colin Todd.

דְּבָרֵי תוֹרָה מִדְּבָרֵי קִבְלָה לֹא יִלְפִינוּ

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Israel Shahak was born in Poland in 1933. As a child he was interned by the Nazis for four years in the Bergen-Belsen concentration camp. He arrived in Palestine in 1945 at the age of 12. He is Professor Emeritus at Hebrew University and resides in Jerusalem.

A NEW import supplied by the American *A.K. Chesterton Trust* this is a very important addition to the personal library of every person seeking an understanding of the Jewish psyche and the problems that result therefrom.

Contents

Foreword by Gore Vidal

Chapter 1: A Closed Utopia

Chapter 2: Prejudice and Prevarication

Chapter 3: Orthodoxy and Interpretation

Chapter 4: The Weight of History

Chapter 5: The Laws against non-Jews

Chapter 6: Political Consequences

Notes and References

From the Foreword.... "Sometime in the late 1950's, that world-class gossip and occasional historian, John F. Kennedy, told me how, in 1948, Harry S. Truman had been pretty much abandoned by everyone when he came to run for President. Then an American Zionist brought him two million dollars in cash, in a suitcase, aboard his whistle-stop campaign train. "That's why our recognition of Israel was rushed through so fast." As neither Jack nor I was an antisemite (unlike his father and my grandfather) we took this to be just another funny story about Truman and the serene corruption of American politics.

Unfortunately, the hurried recognition of Israel as a state has resulted in forty-five years of murderous confusion, and the destruction of what Zionist fellow travellers thought would be a pluralistic state-home to its native population of Muslims, Christians and Jews, as well as a future home to

peaceful European and American Jewish immigrants, even the ones who affected to believe that the great realtor in the sky had given them, in perpetuity, the lands of Judea and Sameria.

Since many of the immigrants were good socialists in Europe, we assumed that they would not allow the new state to become a theocracy, and that the native Palestinians could live with them as equals. This was not meant to be. I shall not rehearse the wars and alarms of that unhappy region. But I will say that the hasty invention of Israel has poisoned the political and intellectual life of the USA, Israel's unlikely patron."

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* * *

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